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THE CHURCH RECORD.

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Historical.

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MR. SUDER TO THE GOVERNOR.

PHILADELPHIA, *Nov.* 20, 1698.

SIR:

I now give your Excellency a true account of this country of Pennsylvania, relating to the government since my arrival in it, as possible.

In the year 1694-5, I came hither from Jamaica—I not having my health there, transported myself and estate here, in hopes to find the same wholesome laws as in other of his Majesty's plantations, and a quiet moderate people—but found them quite the contrary: found them in brawls among themselves, and imprisoning one another for religion. I was in hopes by that they would in time make such a discovery of their hypocrisy and be so ashamed, as to return home to their mother the Church of England. I finding none settled here, nor so much as any law for one, there being a considerable number of the Church of England, and finding the prejudice the Quakers had against it, we agreed to petition our sacred Majesty that we might have the free access for our religion, and arms for our defence, we having an account of an attempt designed on this place by the French, by Col. Hamilton, who had the account by a French preacher. The Quaker magistrate no sooner heard of it but he sent for me and the person that mentioned it, by a constable to their sessions. They told me they heard I with some others were petitioning. I told them we were petitioning his Majesty that we might have a minister of the Church of England for the exercise of our religion, and to make use of our arms as a militia to defend our estates from enemies.

Edward Shippen, one of the Quaker justices, turning to the others of his fellows, said: now they have discovered themselves; they are bringing the priest and the sword among us, but God forbid—we will prevent them; and ordered the King's attorney, a Quaker, to read a law that they had made against any person that should write or speak against their government. I told them I hoped they would not hinder us of the right of petitioning. They then took one Griffith Jones, an attorney at law, on suspicion for writing it, into custody, and bound him over from session to session, and threatened all that dared it, by a law they had made against the right of a subject. To relate their partiality in their courts as often as they sit, were too tedious—so violent are they against all that are not Quakers, even to death, their judges, juries, nor evidence being never sworn. One was heard to say he would sooner take a negro's, that is a heathen's, word before a Church of England man's oath, their malice is such towards us. I happening to talk with one of their magistrates concerning the danger we were in, if the privateers knew what a defenceless people we were, he said that they had an account that privateers which were ordered to these parts from France first went to King James for orders, who gave them a particular charge not to meddle with this place, to show the extraordinary kindness he has for them. They indeed are all Jacobites.

We hearing the dreadful account of the bloody conspiracy against his Majesty's royal person by assassination, we of the Church of England formed an address to congratulate his Majesty's great deliverance by the hand of Almighty God. I carried it to Governor Markham for his approbation, who seemingly liked it, and signed it. I then, with the assistance of others, got it signed by many, and after some consultation, (as I suppose,) of the Quakers who showed their dislike, and that it was like to go home, and that the King would then see what a number of the Church of England were here—he called for it, pretending to see it, and would not part with it; so that we were hindered in expressing our duty as we ought. Governor Markham, (as I suppose,) to gain a proselyte to Mr. Penn and his interest, made me justice of the peace, one of his and Mr. Penn's magistrates, not the King's, by his obstructing me in my duty to the King as a magistrate and a good subject, in apprehending the pirates; my narrative of which, I have herewith enclosed, it being a copy: the original is sent home from New-York, by Mr. Randolph, and attested by me when there to the Right Honorable the Lords Commissioners of the Plantations and Admiralty, and others, with the account of the seizing and smothering of Askiatoc's vessel, for the trial of which Mr. Markham would have made me judge of the admiralty if I would, on that slender power he had. He has written to Colonel Heathcote that I informed at home against him about it, which letters I doubt not will be a sufficient evidence against him there, which I suppose your Excellency has had an account of. Sir, the Quakers are so bold to say, one of the magistrates in my hearing, that they did not fear any that could do anything against Penn's interest in this government—no man more intimate with the King than Mr. Penn, and that he was often in private with the King in his closet, and hardly did any thing without his advice; so they hug themselves under security, and that they may do what they please, they having such an agent at home. As long as the government is in the hands of Quakers and Mr. Penn such interest as they say, we that are his majesty's subjects, (which they are not, nor never will be,) had better live in Turkey—there is good morality among them; there is none here. They make so little of God and the King, that to their dishonor and our grief, both hear and see them. God, through his ministers, they having been heard to say, since we have had that blessing of so good a divine as the worthy Mr. Clayton, that he is the minister of the doctrine of devils; and his majesty's commission with the seal to it, held up in open court, in a ridiculous manner, showing it to the people and laughing at it—saying, here is a baby in a tin box; we are not to be frightened with babes; and others have said, the King has nothing more to do here than to receive a bear skin or two yearly; and his and the Parliament's laws reach no further than England, Wales, and the town of Berwick upon Tweed, and such like expressions, which can all be proved by sufficient witnesses. Tell them in their courts that in matters against us they go against law, they will answer on the bench, they will strain or stretch a point of law, with many other expressions and transactions, too tedious here to set down. They are establishing a free school for the growth of Quakerism and apostacy, which I pray God in his due time he may divert, and that we may live to enjoy the liberties of subjects of England, and not to be governed by dissenters and apostates that absolutely deny the Bible to be the holy writ, and baptism and the Lord's Supper, is the prayer of your Excellency's most humble and most obedient servant to command.

Praying your Excellency to pardon the trouble of this long scrawl. ROBERT SUDER.

MR. MARTIN TO MR. CLAYTON.

PHILADELPHIA, *Sept.* 16, 1698.

ESTEEMED FRIEND, THOS. CLAYTON:

We have received thy loving and affectionate lines directed to our last yearly meeting, and do account it a favor that thou art so well persuaded concerning us as not to account us enemies to the Church of England, as indeed we are not; but do pray to God (according to our weak ability) for the prosperity and peace of all that fear God, in all societies of Christians, more especially in her, by whose clemency (under God) we enjoy our present peace and liberty, both in things spiritual and temporal. But as to our joining with her (at present) in strict fellowship, we see not our way clear, for many of us have so little knowledge of the Church of England at present, that we do not fully know her principles as in respect to practice.

But as touching the fundamental doctrines of the Christian faith, we generally believe she is sound; yet we have seen several things acted by her which we think proceed from some persuasions of hers relating to practice, that we cannot suppose becomes the Church of Christ, such as severe fines and imprisonment for nonconformity in matters of conscience, and also sundry modes and customs in her forms of worship, that as yet we do not find warranted by scripture; likewise several other things that we shall not at present insist on, not intending to speak or act anything that may lessen that love and esteem that we have for each other—desiring to continue that friendly correspondence that we have begun, that treating one another as brethren, we may be helpful one to another (as the children of one Father) in all Christian conversation, that if possible those things that obstruct the desired unity of the professors of Christianity may be removed; for we truly profess ourselves to be of the number of those that pray for the peace of Jerusalem; that all who fear the Lord may be united in this world, believing they will be so in that which is to come: this we hope thou wilt receive in good will at our hands, as we received thine, earnestly desiring that our love to God and one another may increase—in which we take leave, and remain thy truly well wishing friends.

Signed in behalf of the meeting by

THOMAS MARTIN.

MR. CLAYTON TO THE CLERGY.

PHILADELPHIA, *Nov.* 29, 1698.

REV. AND BELOVED BRETHREN:

Yours I received, dated from Annapolis, Oct. 28, 1698, etc., and for answer, I thank you for your advice; and I hope I shall show you by my observation of it, that it was not through vanity or for ostentation sake that I have so far proceeded as his Excellency was pleased to communicate unto you, but through a necessity.

Had any of you been near me, brethren, and I alone had undertaken this, I could not so justly have excused myself for what I have done; but since it was not so, either I must suffer the insultings of an ignorant adversary, or defend myself. I hope I have as yet done no damage to our cause; if not, I shall take care how I do any. Had not the thoughts of my insufficiency hindered me, I had prosecuted this further; but not at all to resist, when I was hit so hard in the teeth, I was afraid would be a prejudicial argument to prove me very stoical, if not senseless, and give a greater advantage to my enemies than as yet (I can almost persuade myself) I have done. I have now by me an answer to the letter that I sent to the Hoytians, Quakers, as also Anabaptists, that I shall plough with their own heifers, a considerable party being on my side, and prosecuting an union vigorously, (God send a wished for success) which perhaps might have been forwarder if it had been managed by some more judicious and capable of it; but it pleased God to cast my lot here.

All I have further to say, brethren, is that I wish we were all so placed that we might be assistance to one another upon any occasion; but distance will not suffer it, so that under such inconveniences we must struggle and quit ourselves as well as we can.

Your prayers for me I heartily thank you for, and beg a continuance of them for me in all estates, as you may be sure to have those of,

Dear brethren, etc. THOS. CLAYTON.

MR. CLAYTON TO THE GOVERNOR.

PHILADELPHIA, *Nov* 29, 1698.

MAY IT PLEASE YOUR EXCELLENCY:

Since my last to you, I have received an answer of my letter to the Hoytians, cast in the same mould with the former, only much longer, and subscribed only by the same person. I had almost finished my reply, when I received an inhibition from my brethren, which stopt me; to which I have sent an answer. I shall take care to obey them as far as I can, upon the accounts they speak of. I also received your kind letters together with those papers which signify your bounty and charity, which shall be taken care of and disposed of, I hope, to the satisfaction of your Excellency and the end you design in them, viz: the glory of God and the benefit of men.

I have received also an answer from the Keithians, a copy of which I have sent you. They had lately a great meeting in town, the night before which, I was sent for to attend; nine or ten of the heads of them went and debated matters about three or four hours, and (by the blessing of God) to the great satisfaction of both sides; so that one of them told me they must employ me to baptize their children and others, and I hoped the next day's consultation would make almost a general union. But it happened that the next day some of the preachers that were not with us the night before, seeing things go on so fast that they were like to lose the darling of their ambition, their preachership, they urged 1. Cor. xiv. 29, 30, 31; and commented in favor of themselves, but were opposed by some considerable, that those prophets there spoken of, were persons lawfully called to the ministry by the imposition of hands; yet this prevailing upon some of them, has put a stop for awhile. But I, with some assistants of their own party, am bringing the cause about again and as I am told, with good success too. God prosper it.

I have often talked with the Presbyterian minister and find him such as I could wish. They tell me, that have heard him, that he makes a great noise; but this did not amaze me, considering the bulk and emptiness of the thing; but he is so far from growing upon us, that he threatens to go home in the spring; and could this be a quiet place for him—yet he ought to do this, according to the laudable custom of Hugh Peters, to bring them to a better subscription. But I will take care to prevent the first, and leave the last to the self-interest of the people. I told him upon a meeting between brother Arrowsmith, he and I, if his congregation increased he must expect it from me, but so long as I saw myself in no danger, I should look after the business already upon my hands. This advantage he has got on me, Madam Markham and her daughter, because I cannot be so servile as to stoop to their haughty humors, frequently leave my church and countenance their meeting—which, though it does not them much good, yet shows neither good breeding, reason nor religion. I am pretty patient under it, till I can see a fair opportunity to vent my resentment; but then they may be sure to have it in so plain a dress that they shall know what I mean, and why I do it. I could have wished that Brother Arrowsmith had had a little more spirit before I came, but however, I have too much to do as he did (as I am told) and that's the root of these evils of which I suffer a great part, as far as they can inflict them, so that not the will, but the power of doing me more harm (I almost think) is wanting.

The other Presbyterian goes from Newcastle in the spring too, as I am told. The Anabaptist has not answered me: he and the Presbyterian (I am told) preach both in one meeting, the one in the morning and the other in the afternoon, which I upbraided the Presbyterian with, all as being a direct cherishing of schism against himself as well as me, and would fain have set him to work against him, but could not spur him to it.

This with my humble thanks for this last charity (among many former) is what at present offers from Your Excellency's, etc.

THOS. CLAYTON.

I have sent an answer to my brethren's letter: if your Excellency thinks fit it should be conveyed to them, I beg it; but as your Excellency shall order I shall satisfactorily acquiesce.

Dr. Bray's Exposition of the Baptismal Covenant, the thirty books that were sent here, are yet in my hands, and I cannot get information how you ordered their disposal. If by the next returns your Excellency will advise me your will shall be performed.

Practical Christianity.

CHRISTIAN WATCHFULNESS.

I define watchfulness to be that ready and prepared temper of mind with which the believer is always waiting for his being called out of this world. He watches, and is ready and prepared, because he knows that he shall be called soon. If no judgment should cut him off before he reach to the full age of man, yet he sees death approaching; and put it at the greatest distance, yet the eye of faith can bring it near; for what are threescore years and ten? Compared with eternity they are but a mere point of time. All men know this truth, but the believer alone knows it practically. He has learnt the true value of this short life, and is assured that it cannot be long before he must enter into the eternal world. He is convinced of the vast importance of being ready and prepared for his great change, because death will fix his condition for ever and ever, either in happiness or misery; and therefore he resolves, with holy Job, "All the days of my appointed time will I wait till my change come." He will wait all the days of his appointed time, lest death should surprise him. He knows that the sting of death is sin, and consequently he watches against sin, that, whenever death comes, it may come unarmed of its sting, and therefore without any power to hurt or terrify. Sin is his most deadly enemy, because it stirred up all his other enemies against him; he is in arms and at open war against it—he is ever upon his guard; and he does not trust to his own strength, but he takes to himself the whole armor of God, that he may fight manfully against sin, and all the allies of sin. And being strong in the Lord, and in the power of his might, he goes on conquering and to conquer, watching and praying, and fighting, until death come to put an end to the engagement, and to proclaim the glad tidings of everlasting peace.

No person can watch in this manner but the Christian; and I make it the principal part of the definition of watchfulness, that it is the readiness and preparation wherewith the believer always waits for his being called out of this world. This watchfulness is to be found nowhere but among believers; because, without the true living faith, it is impossible to watch. The unbeliever denies the matter of fact upon which watchfulness is grounded; Christ's coming in the glory of the Godhead to judgment makes no part of his creed.

And every sinner who admits the fact must fear and dread Christ's coming, and can have no motive to watch for it, until he believes that the Almighty Judge is his friend. When faith assures him of this, then he begins to lift up his eyes with joy, and to look for the coming of his Judge and Saviour. And this faith is wrought in all the children of God by the operation of the Holy Spirit, who gives them joy and peace in believing. He sheds abroad the love of God in their hearts, and thereby takes out the fear of death and judgment. Then watchfulness becomes pleasant. To be always ready and prepared to meet his God, is the happy frame and temper of mind which is formed in the believer by faith working by love. He believes, therefore he watches; his faith is operative, therefore it keeps him watchful. It is a faith working by love, therefore it makes him love to watch. He loves God, and finds a heaven of joy in loving Him; and therefore he waits with stedfast hope for the blessed time when he shall be filled with love! Oh! what must it be to see and to love God in glory, when but a ray of Divine love darted into the soul at present brings with it such pure and spiritual delight, as makes all the joys of the world fade away into nothing; yea, even to become vanity itself. Therefore, happy is he who watches—more happy the believer who loves to watch—but thrice happy is that faithful and wise servant whom his Lord, when he cometh, shall find so doing.—*Romaine.*

FILIAL DUTY AND GRATITUDE.

As the duty of children to parents is enjoined in the clearest manner, and under the strongest sanctions, by the law of God, so it is also required by what is indeed the law of God too, the voice of nature, reason, and humanity. You observe how the young of animals appear to be committed by nature to the care and protection of their parents; they have continual recourse to them in their wants and fears, and conform instantly to every intimation of such lawful guides and governors. The parents accordingly, on the other hand, are in a most wonderful manner, both disposed to undertake this trust, and enabled to execute it.

These ties, we see, are first formed by the hand of nature; and the child that endeavors to break loose from this regular dependence and subjection, opposes the order instituted by Providence and the course of things. We can find no example in any other species to countenance his unnatural wilfulness; and the voice of every creature upon earth cries out against him, and condemns him.

But reason also, in the human species, is on the same side, and strengthens the ties of nature.—Regard to the public and our own welfare, will prescribe the same conduct to which we are already prompted by prior motives; nor is this argument above the capacity of those it is addressed to. Even a child may soon perceive so much, that he is not so wise as his parents; that if he follow his own fancy, in opposition to their judgment, it is very likely both that he will do mischief, and cause himself to repent it.

For, together with the superiority of their understanding, he will observe also the tenderness of their affection. Their advice he must soon be sensible is sincere and honest, and disinterested. His other counsellors (and his passions are to be reckoned among their number,) may be his enemies; and generally they are at best but their own friends. But his parents, he may be very sure, will be faithful to him; theirs are the counsels of kindness, and their reproofs the effects, and very often the best tokens of it.

There can be no difference between him and them but about the means; the thing aimed at on both sides is the same; it is his welfare, honor, and happiness. They would be glad to gratify even his humor, but they prefer his lasting good. No other consideration but the view of his advantage could prevail with them to offend him.

This affection which your parents bear towards you, and the great good they have done you in consequence of it, give them still another title to your consideration and respect, a right to be regarded by you for their own sake. And if in some instances you were persuaded, and truly too, that their counsels were not the most advantageous, this would not immediately exempt you from all obligation to comply with them. Gratitude and some tenderness surely on your part, for return of so much on theirs, must be allowed to have weight, and come in to supply the place of more selfish considerations. Must your own satisfaction be the end of all your measures? or rather cannot you receive satisfaction from the gratification of others? Will it afford you no pleasure to give it to your best friends and greatest benefactors? You may part with something, were it to the mistakes of such persons; and exchange, with no great loss, your own desires for this pleasure of pleasing.—*Dr. Ogden.*

ON FUTURITY.

Build your hopes of happiness on somewhat more solid and lasting than what either to-day or to-morrow are likely to produce. This life, by means of wisdom and virtue may be rendered to a good man, a tolerable, nay, a comfortable state; but he who expects complete happiness from it will be greatly deceived. Man in his most flourishing condition were much to be pitied if he was destitute of any higher hope. Rolling from change to change throughout all the days of his life, with a dark and unknown prospect always before him in futurity, what would avail a few short interrupted glimpses of happiness, which from time to time he was permitted to enjoy? Can we believe, that only for such a state as this man was designed by his great and good Creator? No! let us "bless the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away." Here is the rock on which the mind, however tossed by the storms of life, can scarcely rest Here is the object to which a wise man will bend his chief attention, that, after having acted his part on earth with fidelity and honor, he may be enabled, through the merits of his Saviour, to look for a place in the mansions of eternal and untroubled peace. The prospect is the great corrective of the present vanity of human life; it gives significancy and importance to its most transitory scenes, and, in the midst of its mutability, discovers one fixed point of rest. He who is habitually influenced by the hope of immortality will be able to look without dismay on the changes of the world. He will neither boast of to-morrow, nor be afraid of it; but will pass through the varieties of life with a manly and unbroken mind; with a noble superiority to those fears and expectations, those cares and sorrows, which agitate the multitude. Such are the native effects of Christian faith and hope. To them alone it belongs to surmount all the discouragements to which we are now exposed; to render our life comfortable, and our death blessed; nay, to make "the day of our death better than the day of our birth."—*Blair.*

ON BEARING MALICE AND HATRED.

Malice and hatred arise in our hearts, in the first place, from injurious treatment; and surely no man, when he is injured, can at first help feeling that he is so. But Christianity requires that we should subdue these feelings as soon as possible, "and not suffer the sun to go down upon our wrath." Various are the passages of Scripture which inculcate the forgiveness of injuries. Indeed no point is more labored than this; and with reason, because no temper is more productive of evil, both to ourselves and others, than a malicious one. The sensations of a mind burning with revenge are beyond description; and as we are at these seasons very unable to judge coolly, and of course liable to carry our resentment too far, the consequence is, that in our rage we may do a thousand things which can never be atoned for, and of which we may repent as long as we live.

Beside, one act draws on another, and retaliation keeps the quarrel alive. The Gospel, therefore, ever gracious and kind to man, in all its precepts, enjoins us to check all those violent emotions, and to leave our cause in the hands of God. "Vengeance is mine, I will repay," saith the Lord; and he who, in opposition to this precept, takes vengeance into his own hands, and cherishes the malice and hatred of his heart, may assure himself that he has not yet learned to be a Christian. These principles, perhaps, may not entirely agree with the modern principles of honor: but let the man of honor see to that. The maxims of the world cannot change the truth of the Gospel.

Nay, even in recovering our just right, or in pursuing a criminal to justice, we should take care that it be not done in the spirit of retaliation and revenge. If these be our motives, though we make the law our instrument, we are equally guilty.

But besides injurious treatment, the malice and hatred of our hearts, have often another source, and that is, envy; and thus in the Litany, "Envy, malice, and hatred," are all joined together with great propriety. The emotions of envy are generally cooler and less violent than those which arise from the resentment of injury. So that envy is seldom so mischievous in its effects as revenge; but with regard to ourselves it is altogether as bad, and full as destructive of Christianity. What is the religion of that man, who, instead of thanking heaven for the blessings he receives, is fretting himself continually with a disagreeable comparison between himself and some other? He cannot enjoy what he has, because another has more wealth, a fairer fame, or perhaps more merit than himself. He is miserable because others are happy.

But, to omit the *wickedness* of envy, how absurd and how foolish is it in a world where we must necessarily expect much real misery, to be perniciously inventive in producing it.

Beside, what ignorance! We see only the glaring outside of things. Under all that envied glare, many unseen distresses may lurk, from which our station may be free: for our merciful Creator seems to have bestowed happiness, as far as station is concerned, with great equality among all his creatures.

In conclusion, therefore, let it be the great object of our attention, and the subject of our prayers, to rid our minds of all this cursed intrusion of evil thoughts, whether they proceed from malice

or from an envious temper. Let all our malicious thoughts soften into charity and benevolence; and let us forgive one another, as God, for Christ's sake, has forgiven us. As for our envious thoughts, as far as relates to externals, let them subside in humility, acquiescence, and submission to the will of God. And when we are tempted to envy the good qualities of others, let us spurn so base a conception, and change it into a generous emulation — into an endeavor to raise ourselves to an equality with our rival, not to depress him to a level with us.—*Gilpin.*

THE MADNESS OF INFIDELITY.

If a person that had a fair estate in reversion, which in all probability he would speedily be possessed of, and of which he might reasonably promise to himself a long and happy enjoyment, should be assured by some skilful physician, that in a very short time he would inevitably fall into a disease which would so totally deprive him of his understanding and memory, that he would lose the knowledge of all things without him, nay, all consciousness and sense of his own person and being; if, I say, upon a certain belief of this indication, the man should appear overjoyed at the news, and be mightily transported with the discovery and expectation, would not all that saw him be astonished at such behaviour? Would they not be forward to conclude that the distemper had seized him already, and even then the miserable creature was become a mere fool and an idiot? Now the carriage of our atheists is infinitely more amazing than this; no dotage so infatuated, no frenzy so extravagant as theirs. They have been educated in a religion that instructed them in the knowledge of a supreme Being; a Spirit most excellently glorious, superlatively powerful, and wise and good, Creator of all things out of nothing; that hath endued the sons of men, his peculiar favorites, with a rational spirit, and hath placed them as spectators in this noble theatre of the world, to view and applaud these glorious scenes of earth and heaven, the workmanship of his hands; that hath furnished them in general with a sufficient store of all things, either necessary or convenient for life; and particularly to such as fear and obey Him, hath promised a supply of all wants, a deliverance and protection from all dangers, that they that seek Him shall want no manner of thing that is good; who, beside his munificence to them in this life, "hath sent his only begotten Son, the express image of his substance," and partaker of his eternal nature and glory, to bring life and immortality to light, and to tender them to mankind upon fair and gracious terms; that if they submit to this easy yoke and light burden, and observe his commandments, which are not grievous, He then gives them the promise of eternal salvation; He hath reserved for them in heaven, "an inheritance incorruptible and undefiled, and that fadeth not away;" He hath prepared for them an unspeakable, unconceivable perfection of joy and bliss; things that "eye hath not seen, nor ear heard, neither have entered into the heart of man." What a delightful ravishing hypothesis of religion is this; and in this religion they have had their education. Now let us suppose some great professor in atheism to suggest to some of these men, that all this is mere dream and imposture; that there is no such excellent Being as they suppose that created and preserves them; that all about them is dark, senseless matter, driven on by the blind impulses of fatality and fortune; that men first spring up, like mushrooms, out of the mud and slime of the earth, and that all their thoughts, and the whole of what they call soul, are only the various action and repercussion of small particles of matter, kept awhile moving by some mechanism and clock-work, which finally must cease and perish by death. If it be true, then, (as we daily find it is,) that men listen with complacency to these horrid suggestions; if they let go their hope of everlasting life with willingness and joy; if they entertain the thoughts of final perdition with exultation and triumph; ought they not to be esteemed most notorious fools, even destitute of common sense, and abandoned to a callousness and numbness of soul?

What, then, is heaven itself, with its pleasures for evermore, to be parted with so unconcernedly? Is a crown of righteousness, a crown of life, to be surrendered with laughter? Is an exceeding and eternal weight of glory too light in the balance against the hopeless death of the atheist, and utter extinction?

It was a noble saying of the Emperor Marcus, "That he would not endure to live one day in the world, if he did not believe it to be under the government of Providence." Let us but imagine that excellent person confuted and satisfied by some epicurean of his time, that all was but atoms, and vacuum, and necessity, and chance: would he have been so pleased and delighted with the conviction? Would he have so triumphed in being overcome? or, rather, as he hath told us, would he not have gone down with sorrow and despair to the grave? Did I but once see an atheist bewail and lament himself, that upon a strict and impartial examination he had found to his cost that all was a mistake; that the prerogative of human nature was vanished and gone; those glorious hopes of immortality and bliss, nothing but cheating joys and pleasant delusions; that he had undone himself by losing the comfortable error, and would give all the world to have better arguments for religion: there would be great hopes of prevailing upon such an atheist as this. But alas! there are none of them of this temper of mind; there are "none that understand and seek after God." They have no knowledge, nor any desire of it; they thrust the word of God from them, and judge themselves unworthy of everlasting life; they willingly prefer darkness before light; and obstinately choose to perish for ever, rather than be heirs of salvation in the reserrection of the just.—*Richard Bentley.*

REDEMPTION.

Several are apt, in the pride and bloom of life, to flatter themselves into groundless presumptions, and a sanguine confidence; but when they come just upon the verge of another world, coolly and calmly to adjust accounts between their Maker and themselves, I doubt, those sins, which like shadows, looked so little at the hour of life, will greatly lengthen with their setting sun. So much reason have we to be thankful to Him, who has rescued us from punishment; in confidence of whose all-sufficient merits, we may securely launch out into the depths of eternity, as St. Peter ventured to walk upon the sea, while we have a Saviour to support us, as He did him, from sinking into the deep abyss below.

If we find ourselves affected with endearing sentiments of love towards virtuous characters, which we read of in ancient history; if we feel our hearts interested in their favor; if we honor and esteem them from whom we reap no advantages, how much more ought we to love, esteem, and honor Him, the benefit of whose actions and sufferings reaches to all ages, nations, all mankind!

The great heroes of antiquity are like stars at an immense distance, the light of which may fill their own sphere, but reaches not down to this lower world.

The Deity is to human minds, what the main ocean is to narrow vessels; they may take in as much knowledge of his nature as their scanty dimensions will admit, and yet there will remain an infinite surplus still, which we want capacities to receive; wishing that human nature was raised to an higher perfection, that the Divine nature may be better understood, more perfectly loved, and more worthily praised.—*Jeremiah Seed.*

DIVINE INFLUENCE.

Any degree of Divine influence on the mind, inclining it to believe in Christ, and to practise virtue, is called grace. All those who do indeed believe in Christ, and in the main practise virtue, are to ascribe it not merely or chiefly to their own wisdom and goodness, but to the special operation of Divine grace upon their souls as the original cause of it. None can deny that God has such an access to the minds of men, that He can work upon them in what manner He pleases; and there is great reason to believe that this secret influence on the mind gives a turn to many of the most important events relating to particular persons and societies; as it is evident many of the public revolutions, mentioned in the Old Testament, are ascribed to this cause. Though the mind of man be not invincibly determined by motives, yet in matters of great importance it is not determined without them; and it is reasonable to believe, that where a person goes through those difficulties which attend faith and obedience, he must have a very lively view of the great engagements to them; and probably, upon the whole, a more lively view than another who, in the same circumstances in all other respects, acts in a different manner. Whatever instruments are made use of as the means of making such powerful impressions on the mind, the efficacy of them is to be ascribed to the continual agency of the First Cause. The prevalence of virtue and piety in the Church is to be ascribed to God, as the great original Author, even upon the principles of natural religion. Good men in Scripture, who appear best to have understood the nature of God, and his conduct toward men, and who wrote under the influence and inspiration of his Spirit, frequently offer up such petitions to God as showed that they believed the reality and importance of his gracious agency upon the heart to promote piety and virtue. God promises to produce such a change in the hearts of those to whom the other valuable blessings of his word are promised, as plainly implies that the alteration made in their temper and character is to be looked upon as his work.

The Scripture expressly declares, in many places, that the work of faith in the soul is to be ascribed to God, and describes the change made in a man's heart, when it becomes truly religious, in such language as must lead the mind to some strength superior to our own by which it is effected. The increase of Christians in faith and piety is spoken of as the work of God; which must more imply, that the first beginnings of it are to be ascribed to Him. The Scripture does expessly assert the absolute necessity of such Divine influences on the mind, in order to faith and holiness; and speaks of God's giving them to one, while He withholds them from another, as the great reason

of the difference to be found in the characters of different men in this important respect.

It appears probable from the light of nature, and certain from the word of God, that faith and repentance are ultimately to be ascribed to the work of special grace upon the hearts of men. As to the manner in which Divine grace operates upon the mind, considering how little it is we know of the nature and constitution of our own souls, and of the frame of nature around us, it is no wonder that it should be unaccountable to us. Perhaps it may often be by impelling the animal spirits or nerves in such a manner as is proper to excite such ideas in the mind, with a degree of vivacity which they would not otherwise have had: by this means various passions are excited; but the great motives addressed to gratitude and love seem generally, if not always, to operate upon the will more powerfully than any other.—*Dr. Doddridge.*

THE BIBLE, THE BOOK FOR THE INTELLECT.

It may seem a bold, but it is a true position, that there is no book, by the perusal of which, we may so much strengthen, and so much enlarge the mind, as by that of the Bible. Nor of those alone to whom, under the teaching of God's Spirit, its truths are open in all their gigantic and overwhelming force, but such as receive it merely as an authentic record, and accord to it the authority of acknowledged veracity. As a mere matter of composition, there is nothing so likely to elevate and endow with new vigor the faculties, as the bringing them into contact with its stupendous truths, and the setting them to grasp and measure those truths.

It is undeniable, that whenever the mind grows dwarfish and enfeebled, it is ordinarily, because left to deal with common place facts, is never summoned to the effort of taking the span and altitude of broad and lofty disclosures. The mind will naturally bring itself down to the dimensions of the matters with which it is alone familiar. All experience evinces the power of such association. Familiarity with whatever is trifling and frivolous, begets the same habits of mind in us, until it well-nigh loses the ability of being otherwise. Apply this common sense principle to the study of the Bible. If for the enlargement of the mind, and the strengthening of its faculties, it be important that acquaintance should be made with ponderous and far-spreading truths, what knowledge can outdo for such a result, that of the Bible. The sublimity of the topics of which it treats, the dignified simplicity of its method of treatment, the nobleness of the mysteries it developes, the illustration which it throws on points, of all others, the most interesting to creatures conscious of immortality; all these conspire to produce the result, that the man who shall study the Bible, would be incomparably provided with the most efficient mental discipline. We think it an incredible thing that converse should be had with the first parents of our race; that man should stand on this creation while its beauty was unsullied, and then mark the retinue of destruction careering with a dominant step over its surface; that he should be admitted to intercourse with patriarchs and prophets, and move through scenes peopled with the majesties of the Eternal, and behold the Godhead himself coming down into humanity, and working out, in the mysterious coalition, the overthrow of the power of darkness—O, we think it an incredible thing that all this should be permitted a man, and yet that he should not come back from the ennobling associations with a mind a hundred fold more elevated than if he had gazed at the exploits of Cæsar, or poured forth his attention on the results of machinery.

It is easy enough to show—what no reader of the Bible can need to be shown—that there is no human composition presenting in any thing of the same degree, the majesty of oratory, and the loveliness of poetry. If regard be had simply to the best means of improving the taste, others might commend attention to the classic page, or bring forward the standard works of a nation's literature, but we say, let the student be chained down to the study of scripture. If he would learn what is noble in verse, he must hearken to Isaiah sweeping the chord to Jerusalem's glory; if he would know what is powerful eloquence, he must stand by Paul pleading in bonds at the tribunal of Agrippa, or listen to the words of his winning oratory on Mar's Hill!—*Melville.*

Ecclesiastical Intelligence.

THE CHURCH IN NEW ENGLAND.

From an article in the last Christian Witness, we gather the following facts in relation to the Church in New England. Since the beginning of the present century there has been a considerable increase in the number of our Parishes in New England. In Maine, Episcopacy, as yet has been planted only in the more prominent towns;—Augusta, Bangor, Gardiner, Portland, and Saco; but there is every reason to believe that, from these central points of influence, the principles of the church will, ere long, be radiated over the surface of that thriving and important State. The field is good, and the churches already established are manned by a zealous, intelligent, and active clergy. Increasing congregations, frequent and large confirmations are our evidences for this assertion.

In New Hampshire, Claremont, Concord, Dover, Drewsville, Holderness, Hopkinton, Portsmouth, and Somersworth, are occupied by the Episcopal Church. The parishes in Concord and Dover are of receut establishment; neat and commodious churches have been erected, and they have already assumed the position of independent and established societies. In Manchester, which will doubtless rank with the most flourishing manufacturing towns in the land, there is a fair opening for the speedy establishment of Episcopal services. The prospects of the church in New Hampshire were never so good as at the present moment.

In R. Island we have 20 Episcopal churches, most of which have come into being within a few years There is no part of New England where the influences of Episcopacy have been more needed, and none in which greater zeal has been manifested in meeting the obvious necessities of the country. The friends of the church in Rhode Island have made good use of the means at their disposal, in advancing at once the interest of their own communion, and the cause of pure, undefiled, and intelligent religion. And, with their admirable missionary organization, the liberal contributions of the laity, their unity of purpose and action, their devotion to 'evangelical truth' as well as 'primitive order,' with God's blessing, they cannot but make sure and steady progress.

In Massachusetts there are forty-four constituted Episcopal parishes. Those in Amesbury, Andover, Fall River, Nantucket, New Bedford, Roxbury, and Springfield, all of which are doing well, have been established within a few years. Grace Church, Boston, was erected five years since, and now numbers about 330 communicants. A small but beautiful chapel has recently been opened in that part of Roxbury called Jamaica Plain; a new church in Charlestown is nearly ready for consecration; and a second parish has been organized in Lowell.

Several of our more ancient churches, that were almost level with the ground, have been revived, have shaken themselves from the dust, and now rank with our most efficient parishes. Instances of such resuscitation are to be seen in Bridgewater, Marblehead, Quincy, and Taunton.

Such are the statistics of that portion of the church which falls within the jurisdiction of our venerated bishop, to whose wise counsels, apostolic example, and indefatigable labors, we owe so much. And when we consider how various and how powerful the opposing influences, how difficult it is to *gain a fair hearing* for the church, we see, in the progress already made, abundant reason for renewed exertions, and we feel that we are called upon to 'thank God and take courage.'

It is a fact which has come under our own observation, that at this present moment not a few of our Christian brethren of other denominations, especially in the ranks of *the ministry* of these denominations, are looking with deep interest upon institutions of Episcopacy.

Though we anticipate no sudden and extensive enlargement of our communion in New-England, we have the satisfaction of knowing that we have the cordial sympathy of a large body of the wise and pious of other denominations, in all our efforts to build up the kingdom of Christ, and stay the tide of wild and reckless innovations.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester county. Saturday, August 28, confirmed 13 in Grace Chuch, Whiteplains.

Twelfth Sunday after Trinity, August 29, in the morning, confirmed 4 in Christ Church, Rye.

In the afternoon, confirmed 8 in St. Thomas' Church, Mamaroneck.

Monday, August 30, confirmed 2 in Trinity Church, New Rochelle, and subsequently, at her residence, a sick member of the parish.

Tuesday, August 31, confirmed 12 in St. Paul's church, Eastchester.

Thursday, September 2, confirmed 5 in St. Ann's Church, Morrisania.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

WESTERN NEW-YORK.

CONFIRMATION.—On Monday, 30th August, Bishop DeLancey held a confirmation at Trinity church, Centrefield, Ontario county. Prayers were read by the Rev. Mr. Meacham, of Allen's Hill, assisted by the Rev. W. W. Hiccox, the missionary, who read the lessons and the preface in the confirmation office. Six persons were confirmed. The Bishop preached, and delivered an address to the candidates. In the afternoon of the same day, the Bishop preached in the house occupied by the congregation of Zion church, East Bloomfield, on which occasion three were confirmed. Prayers and the confirmation preface were read by the Rev. Mr. Hiccox.—*Gos. Mess.*

Mr. John Clark, candidate for orders in the Diocese of Michigan, has been canonically transferred to the Diocese of Western New York.—*Ib.*

The Rev. Samuel Goodale, deacon, has been canonically transferred to the Diocese of Western New York, and been appointed missionary at Liverpool and Geddes, Onondaga county.—*Ib.*

PENNSYLVANIA.

On Friday, August 20th, the corner stone of Trinity Church, Carbondale, Pennsylvania, was laid by Bishop H. U. Onderdonk; address by the Rev. Mr. Franklin. The Rev Mr. McKim, minister of the parish, was also present.

ORDINATION.—On Thursday, August 26th, in St. Matthew's Church, Pike, Bradford Co., Mr. George Watson, of Towanda, was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was read, and the candidate presented, by the Rev. Mr. Lane.—*Epis. Rec.*

OHIO.

We take pleasure in announcing that the Rev. Dr. May, late Rector of St. Paul's Church, Philadelphia, has been nominated by the Rev. Dr. Milnor, to the Milnor Professorship of Divinity in the Theological Seminary of Ohio. We know of no Presbyter in the Church possessing higher qualifications for the duties of that important chair.

At the recent commencement of Yale College, the honorary degree of LL.D. was conferred upon President Douglass of Kenyon College.—*Western Epis. Obs.*

MICHIGAN.

MICHIGAN CONVENTION.—We have received the journal of the Michigan Convention, held at Jackson on 27th May. During the past ecclesiastical year, Bishop McCoskry has consecrated two churches, admitted one person to the holy order of deacons, and confirmed 140 persons. There are three candidates for orders. The state of the Church is decidedly prosperous in Michigan. The Bishop, in concluding his address, says:

"In thus presenting you an account of my labors during the past year, I feel it due to the clergy of this diocese, to bear my unqualified testimony to their faithfulness and cooperation with me in promoting the interests of the Church. We have had nothing but harmony and peace among us. God grant that every thing like division and strife may be kept far away from us, and that we may be able still to exhibit the Church peaceful and happy, excited by no novelties, but following on in the old beaten paths consecrated by the footsteps of those who laid down their lives in her defence."

CHURCH CONSECRATION.—On Sunday the 8th of August, the Protestant Episcopal Church in this village was dedicated to the service and worship of Almighty God, by the Rt. Rev. S. A. McCoskry, Bishop of the Diocese. The services were truly solemn and interesting. The deed of consecration was read by the Rev. C. Reighley, chaplain at Fort Gratiot, and the morning service by the Rev. John O'Brien, of Monroe. The address of the Bishop on the peculiarities of the services was happy and pertinent; his sermon, from the text, "Ye will not believe," was powerful, and in his usual persuasive style; it was a clear, full, and uncompromising exhibition of the doctrine of free grace. The church was crowded with a respectable and attentive audience, apparently deeply impressed with the solemnities of the occasion. The field is new and requires a diligent, self-denying minister, under whose faithful labors the Church, in a few years, would by divine grace, be permanently established. Port Huron is an important point, and should not be neglected. The Episcopal congregation here was organized about eighteen months ago by the Rev. Mr. Reighley, through whose persevering exertions and commendable zeal this beautiful edifice has been raised. This is the second church in this diocese built through the instrumentality of this gentleman during the last four years; and we sincerely hope and pray, that they may be the spiritual birth-place of many souls.—*Port Huron (Mich.) Miscellany.*

FUNDS FOR DOMESTIC MISSION.—The Domestic Committee have received from the contributions of the Church, since the Annual Meeting of the Board, (two and a half months,) $2023 24; and since that time their payments have amounted to $6994 98. The necessity for further and prompt remittances in order to enable them to meet the dues of the first of October, is obvious.

It will be seen that the number of missionaries has been increased by several recent appointments; and further applications are pending.—*Spirit of Missions.*

BISHOP MEADE.—Not a few of our readers will be delighted to hear that the worthy assistant Bishop of Virginia has been decidedly benefited in his health by his journey abroad. From a letter recently received, bearing date of August 3d, we make the following extract: "The Bishop is in Scotland. I received a letter from him a few days ago. He was well, and is still improving in health. He will return in September." From another source we learn that the Bishop, soon after his arrival in London, preached in the Hon. and Rev. Baptist Noel's Chapel in Bedford Row, to the great edification and delight of a crowded audience. Bishop Meade was to leave London about the 20th of August for Paris.—*Episcopal Recorder.*

AMERICAN BISHOPS IN ENGLAND.—It is known to most of our readers that Bishop Meade and Bishop Doane are at this time in England. By a late act of parliament, the pulpits of the Established Church are open to the clergymen of the American Episcopal Church. We learn from English papers and from our correspondents, that the two Bishops of our Church now in England have been preaching in various English pulpits, to the great delight of numerous audiences. It has been understood, that Bishop Doane visited England under an invitation to preach the opening sermon at the consecration of Dr. Hooke's Chapel. A correspondent writes us that it is doubtful whether the Chapel will be ready for consecration before the time arrives in which it will be necessary for Bishop Doane to return, if he comes back to attend the General Convention.—*Ibid.*

OXFORD, ENGLAND.—A Clergyman of our Church of great worth and respectability, visiting England, thus writes us from Oxford: "At Oxford I had the honour of dining with the fellows of two of the Colleges; among whom was the author of Tract No. 90, who told me Dr. ———, President of a New England College, was in doubt whether to join the Episcopal or the Romish Church. Alas alas! * * * * I apprehend from what the Doctor said in my rooom, it is too true. I am now more and more impressed with the truth of what I said in my letter, that argument, however triumphant, is quite powerless in the controversy. There is no doubt about Dr. Wiseman and some of the Pusey-men being in negotiation, while others of the new school are doing all they can to keep it back. Our comfort in the worst of times is, that *the Lord reigneth.*"—*Ibid*

Literary.

THE LIFE AND TIMES OF CRANMER: *by the Author of Life and Times of Martin Luther. Boston*, 1841.

This admirable historical sketch is by one of our cleverest writers, and if we are not mistaken, a lady of Boston. It presents a pleasing picture of the great English reformer. The historical details are carefully made out; the sentiment and criticism just and accurate, and the style perfectly lucid, and sprightly as a familiar letter. Constant references to original sources confirm the validity of the author's statements, and satisfy the mind of the reader. Though the volume has been some time published, yet we refer to it not only to draw attention to an excellent book, but also to suggest to the general reader and the historical student, certain reflections that have occured to us, on the character of the Apostolic Archbishop.

The amiable gentleness and forgiving spirit of Cranmer, together with his sagacious compliance with uncontrollable circumstances, have induced a class of harsh critics, to condemn him as a weak time-server. But he was surely of a very different character, who dared to oppose, when he felt conscientious scruples, the despotic Henry; nor would a mere courtier have refrained, as he did, from seeking to bias the mind and direct the conduct of the docile and affectionate Edward. We want no stronger proof of the fortitude of Cranmer, than the fact, that despotic, and feeble, and violent as was his royal master, he never broke his ancient attachment to him. The purity and holiness of Cranmer never failed to command the reverence and the respectful treatment his high station deserved at the hands of the king.

Cranmer, though physically timid, and constitutionally yielding, was possessed of moral courage of the highest tone, and like a saint with the weakness of humanity, if he sometimes trembled beneath the frown of his sovereign, he nevertheless was undaunted before his judges, and died the death of the hero, as well as of the righteous.

Cranmer not only commanded the respect of Henry, he also attracted the love of Edward. The love of this pious young prince could have been given only to the eminent and pure. An invisible sympathy knit the hearts of the youthful king and the aged primate.

Cranmer was beloved by the people; though far from being a demagogue, he yet had the good of the nation at heart, and though no professing patriot, he was in reality an ardent lover of his country. His principle of reformation sought to give distinctness and individuality, to the ecclesiastical and the civil state of England. The people, regarding him as their defender against papal tyranny, perceived the noble spirit of the man, and with the natural instinct of the human heart, soon learnt he was their true friend.

The acts of Cranmer's life most censurable in the eyes of historical critics, were either the acts of a man of rigid principle, and with a sincere conviction of right, (full as he was of mercy,) as his assent to the king's divorce of his first wife, or else the conduct of one who was governed by a sense of loyalty almost equivalent to religious zeal, and which was sometimes opposed by the arguments of

his own conscience. The latter we will not pretend to palliate, but leave them 'to his Father and his God.' With even this allowance, good vastly predominates in the disposition and life of this eminent son of the church; and in all history we could not point, (with the above exception,) to a holier character.

All historians agree on the gentleness, the purity, the holiness of the private life of the primate. Let us examine his character as Reformer and ecclesiastical Dignitary. In those two characters, the best parallels occur among his immediate contemporaries; and in comparison with one, at least, Cranmer's reputation gains an accession of glory Cranmer was the head of the reformation in England, as Luther was in Germany. For, though the king styled himself Defender of the Faith, his feeling was rather an ambitious impulse, than any thing else. He would be his own pope. The considerations which influenced him, were those of power and personal influence, not piety nor zeal for true doctrine. Cranmer, in reality, led the reformation, while Henry took the title of leader, (a very common thing in the world, where one man does the work, and another gets the renown.)

There was a very marked difference between the course of the celebrated reformers, as well as in their personal tempers. Luther was bold, vigorous, at times violent, often severe: Cranmer was easy and compliant, with a hue of worldliness, and somewhat too docile. Yet his sweetness endeared him to many, whom Luther's roughness would have repelled. Cranmer had the wisdom of the serpent with the innocence of the dove. He had sagacity with mildness. Luther had sagacity with courage. He was the lion of the reformation —earnest, undaunted, sincere, vigilant. But he had not the soft, persuasive notes of the English reformer. His indignant denunciations changed not to milder measures. He was the assailant of the strong fortress of superstition. But Cranmer stood rather on the defensive. He upheld the true, instead of battling against the false. He could suffer, where he could not subdue. His fortitude was as great as Luther's, but he was inferior in energy and practical skill.

The plan of operations, adopted by these great men, in their one great work, was different. In the language of our author: 'Luther's object was to make the people *reform themselves*, Cranmer's to *reform them*. Luther admitted the wrongs done to them, Cranmer carefully avoids this subject, and confines himself to the wrongs they were doing to the king, the realm, and pure religion.' Luther took the widest view; his mind was more comprehensive than Cranmer's, or else his conduct was much less cautious. Cranmer, more politic and more loyal, regards but a portion of the controversy—all that was, perhaps, at the time essential. He knew less of human nature, however, if he thought his course would have been eventually the safest. Luther evinced great sagacity with great apparent temerity in his measures. He knew that finally the end would justify the means, where the means themselves were perfectly reconcilable with truth and justice. With all this policy on the part of Cranmer, he was, to the full, as zealous as Luther. The characters of the men, colored the whole conduct of their operations.

In his office of primate, the history of Cranmer recalls the history of Wolsey. He was his immediate successor, and as superior as a Christian and man, as the Cardinal was, in vulgar eyes, through his ambition, splendid tastes, and magnificent style of living. The manners of the two, were most opposite and yet characteristic. It was said of Wolsey, that by the violence of his temper, in managing a debate, he would often change his friends into enemies. Whereas the Archbishop, (Cranmer,) by his mildness, would make friends of his very enemies. Personal aggrandizement was the aim of Wolsey; the diffusion of sound Christian doctrine and practical religion, the end of Cranmer. Cranmer would have avoided the honors Wolsey courted, but that he knew high station impressed his exertions with the greater force and dignity. In his 'spring-tide' of glory and power, he never exhibited the least arrogance, nor manifested the slightest trait of an ungovernable ambition. His fall, unlike Wolsey's, proceeded not from any indiscretion or error of his own, but was purely the work of malicious enemies.

The great Cardinal died a repentant sinner, and with all his glaring defects was a splendid character. Cranmer expired in all the extasy of martyrdom, with hope and love, rather than penitence and fear. The tenor of his life was a sufficient guarantee of future happiness, which was made sure by an humble reliance on the mercy of his Maker. J.

HAPPINESS; ITS NATURE AND SOURCES DESCRIBED, AND MISTAKES CONCERNING IT, CORRECTED. *By J. A. James.*

This volume is a short and comprehensible treatise, contrasting the wide difference of the Christian's pursuits, hopes, and sentiments, with those of the unregenerate. Time, our universal teacher, soon convinces a thoughtful man, *he* "builds too low, who builds beneath the skies;" and, since we are born to sorrow, and disappointment we advise the perusal of this little book; believing, it may convince that pleasure, is *not* happiness; and, proving profitable for instruction and reflection, with God's blessing, will impress an oft-forgotten, comforting truth, "Earth hath no sorrow Heaven cannot cure." X.

THE WIDOW DIRECTED TO THE WIDOW'S GOD. *By J. A. James.*

This volume has in these days of book-making, one recommendation; it is confessedly the only one of its kind, no other having been written particularly for the consolation of the solitary mourner, and adapted to her peculiar loneliness. The author has himself drained the cup of affliction, experimentally learned,

"Sorrow breaks seasons, and reposing hours,
"Makes the night morning, and the noontide night."

Having proved the heart's "own bitterness," may he not emphatically recommend a healing balm, for the "Marah of the soul?"—be a profitable guide to the fountain of living water, of which he tasted to be made clean? that blessed fountain, open for unbelievers, to which all are invited, all are welcome. Sympathetic kindness pervades every page, with advice and instruction for widows of each condition, under every possible circumstance of privation and trial; yet, is the consolation the same throughout, Christ the comforter. Our Father in Heaven strikes in mercy, casts down and chastens in love to prove, and try the children of men: yet is He with them while passing through the waters of affliction, He never forsakes such as trust in Him; and although for the present our chastisement seemeth grievous, and we cannot always "glory in tribulation," still, by prayer, and strong faith in Christ, we may "enjoy an exceeding and eternal weight of glory."

For encouragement to the bereaved, Mr. James cites the examples of widows, named in Holy Scripture, and gives extracts, from the letters of many afflicted mourners over "the tender ties," which when broken, "drain off the soul of human joy;" but, in their hour of agony, *these* were "not found wanting," having known in whom they believed, and being supported by the "everlasting arms"! X.

Miscellaneous.

For the Church Record.

MR. EDITOR:

I read an article in the New-York "Churchman" some three or four weeks ago, which at the time appeared to me to be very unhappily prepared. My object is not to dispute nor cavil with the talented Editor of that paper; but to offer one or two brief queries as to the correctness of certain principles advanced. The fact that portions of that article have been extensively copied into other Church journals, and that certain of its principles have been again alluded to in a more recent number of the "Churchman," leads me to offer you the following queries.

1. This assertion is made by the Churchman: "No sectarians should be recommended to enter the church *who are not convinced of her Divine institution.*" Of course, if any such there be now within the church, they should leave her bosom, and separating from her unity, because their intellects do not appreciate a certain argument, become schismatics. Mr. Editor, is not this a false priciple? Did the editor of the Churchman when he entered the church, and for years after, believe it? Shall the church be bereaved of thousands of her best members, because they differ from some of their brethren on some topics of opinion? Shall thousands be prevented from entering the church, and continue schismatics because they are not taught or convinced on a certain point of theory? I had thought, sir, that the church *had many beautiful and inviting aspects*, and that those who see her not on the one side, might yet love her, when beholding her beauty from another position. Is there no argument for the church from *expediency?* May not a view of the church *as it is*, without reference to the past, present such claims to affection, and admiration, and devotion, as to induce many to enter her gates? May not common men, and ignorant men, and plain, and simple, and busy men become churchmen, just because they realize nothing beyond this,—that *the church now meets their wants and will bless them?* Or must none but students, or deep-thinking and theorizing and intelligent men, and men of leisure enter the church? Does not the church welcome all to her bosom, whatsoever may be their prevailing motive, if it be not one of wilful sin? Why should we, like the Churchman, require all minds to love the church for *one reason only?* If one reason suits one mind, why may not another suit another mind? If the abstract *jus divinum* of bishops make one churchman, why may not the high expediency, the admirable fitness of the church for the unity and efficiency, make another churchman? If one friend loves you for your excellent traits as a minister, may not another for your amiable qualities as a man and a citizen, and a third even admire you for your authority and agreeableness as a scholar? So with the church. Happy he who sees any of her beauties! Most happy he who sees and appreciates all of them! This principle (here objected to) of the "Churchman" is the essence of a contracted sectarianism.

2. Again, in reference to the Methodists, the Churchman says: "The only way for them to repair their schism is *by an open, manly, and unconditional return to her communion?*" Not to allude specially to the Methodists, but to test the principle above implied, would the Editor say, the church must not conciliate? If by the sacrifice of some unimportant matters, or by the exercise of even much conciliation and invitation, sectarians (Methodists even) can be recalled to the church, would it not be worth while to attempt it? Did not our blessed Lord search long upon the mountains, and deny himself much, that he might find the wandering and reclaim the lost? Ought not His Church to follow his example?

3. Once more, the Churchman speaks of what "a contemporaneous writer would call 'the Comprehensive Church,' or what might more aptly be designated as an ecclesiastical omnibus." Now, not to defend the book here so sneeringly alluded to, (which, by the way, may have more of accuracy and good sense in it than the above passage implies,) and not to criticise the dignity of the comparison, but simply to try the principle involved, I will inquire, whether, if our illustrations of the church are to be taken from vehicles of transportation and travel, the one selected by the editor sarcastically, be not the true one? Do not the Church of Christ and the Protestant Episcopal Church in the United States carry all who will choose to enter them upon equal terms? *Were they not made by their Divine Architect for the accommodation of all who will embrace their aid in the rough and weary journey of life?* Pardon me, Mr. Editor, for following out the illustrations suggested: would the Churchman be better pleased with a different comparison? Would it like better a book on the church which in name and in principle should be "The narrow church," or what might more aptly be designated as an ecclesiastical sulky which shall carry *only one*, or an ecclesiastical cab which shall carry *only one and a driver*, said editor, of course, being the driver? Excuse me, dear sir, but surely there is nothing narrow or sectarian about the church. She surely excludes from her fellowship no son of man except the wilful sinner. She certainly welcomes to her communion every soul that loves her holy Head.

Mr. Editor, there is danger of a sectarian and illiberal spirit even in the church. Let us watch against it. Let our gentle and all-embracing Master be our example. I would not speak either for or against high-churchmen or low-churchmen; for good and holy men in the church, I believe, have borne both names. Would to God the names were both forgotten, and that they might not serve as provocations to contention and suspicion among brethren! Would that every member of the church had more of her comprehensive intelligence, and much more of her peaceful and loving spirit! A CHURCHMAN.

For the Church Record.

OLD PATHS.

IN this age of excitement and feverish restlessness, causing discontent among all classes of community, filling the minds of men with a thirst for something new, or the revival of something which has long since become obsolete—it is not strange that some restless spirits are to be found within the walls of our beloved Zion, who are ill at ease to walk in the good "old paths" which were marked out by the wisdom of our sage ancestors in this our favored land, but would fain make them appear by-paths, which lead to error, false doctrine, heresy, and schism; or if admitted to the *good path*, seem to think that *new guide-boards* along the way are necessary.

But for myself, I cannot look upon our ancestors as men walking in by-paths, ignorant, unwise, and injudicious; I believe they were wise, intelligent, and judicious men. They lived at a time when superstition had reacted and burst its own bonds, when the extreme measures necessary to prevent the reunion of that bond ceased to be longer necessary. The result was that the paths marked out by them, take a safe and sure course between Scylla and Charybdis.

But even when they admit that the "old paths" are good, and that no traveller faithfully walking therein, according to the directions of the *old guide-boards*, has ever failed to reach eternal blessedness; yet there are some, who after admitting all this, seem by their conduct to think it more wise to give their time and talents to erecting *new* guide-boards, along these plain, well guarded, and well trodden paths, rather than to go out into the by-paths, and search for the blind, the halt and the lame, and lead them into those paths which will guide them in safety to a blessed immortality.

But where is the benefit to be derived from all these *new* guide-boards? Did any one ever lose his way by the *old?* Or, do the new ones in any manner facilitate the mode of travelling, or safety of the journey? Or, do they not rather endanger the traveller, by calling his attention from the *object* of his journey, which lies far before him? Would it not be natural for a traveller who had long travelled in a plain, and direct path, until all objects were familiar to his eyes, to stop and gaze at a new guide-board, placed by the way-side? And if the inscription was hard to be understood, and to his unlettered mind, seemed to give directions which if followed would lead him into dark and dubious windings; would not its tendency be at best to perplex and retard his course? But suppose the inscription was capable of being explained by its author, and when so explained, should prove to be only a specification of the *manner* of travelling, giving directions in regard to the *number* and *length* of the steps each traveller was to take each day; or the length of time he should travel without any sustenance, or the particular kind of sustenance for each day; and then declaring that all this was necessary to be observed in order that when he arrived at the end of the journey, he might be received as one who by his strict observance had merited a favorable reception.

This *simple* explanation being given, the traveller feels well satisfied at the ease with which mysteries can be solved, and although he finds himself somewhat retarded in his journey, he feels perfectly satisfied with the short delay, having been assured that he possesses greater *power* of his *own* to help him on for the future, than he had heretofore possessed. He now proceeds on his journey flushed with new hopes. Each step is measured with precision, and the precise number having been taken, he stops and procures the prescribed kind of sustenance, and the exact amount.

Day after day he proceeds, each day more scrupulously exact in the fulfilment of the new directions; and although conscious that he is every day giving more and more thought to the observance of rules and less to the great object of his journey, and still convinced that he does not proceed as fast as before, yet feeling more confidence in his own strength, he hence believes that he shall ultimately merit a favorable reception at his journey's end.

If such would be the natural effect of one such guide-board, what shall we say when we find men over anxious to erect many of a similar character along our good "old paths." Surely it becomes every lover of "old paths" and old guide-boards, to consider well before he consents to the erection of new ones. For he may be assured that when one is planted, it will be the more easy to erect the second, and still more easy to erect the third than to root up the first, and so on "*ad infinitum*" until, in the place of a few plain, simple directions pointing *onward*, there would be such an endless variety, that in attempting to read them all, there would be danger of becoming bewildered, and entirely losing sight of the object of the journey.

Such appearing to me to be the natural effects of this restless spirit of the age, I am glad to find from the perusal of your paper, that its tendency is to lead the wanderer into the "old paths," and to direct his goings by the old and well-tried guide boards. A TRAVELLER.

WE thank our correspondent for his communication, for he seems to be an old-fashioned churchman of the Hobart school; and being such ourselves, we shall be glad to hear from him again.—*Ed.*

For the Church Record.

RELIGIOUS PAPERS—RELIGIOUS AGENTS—OXFORD TRACTS.

MR. EDITOR:—

In reading the late address of Bishop De Lancey to his convention, I marked several passages which I should like to see transferred to your columns—"The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd." Dr. Rudd may well be proud of the following testimonial which all who are acquainted with his paper of fifteen years' standing, must know to be as deserved as it is well-timed. The western diocese of New-York is peculiarly fortunate in having such an organ of communication. *O si sic omnes.*

"I have received from the venerable editor of the Gospel Messenger, a complete set of that publication from its commencement, to be preserved among the archives of the Diocese.

While I cannot but deeply deplore the angry and violent tone assumed by many of the religious papers of the day in the discussion of religious topics, and frankly express the belief that as they have been in general hitherto conducted in our country, they are a part and portion of the great system of morbid excitements under which the interests of pure religion have suffered so much within the last fifteen years, yet I feel bound to say that I know of no periodical in the Church, which has been conducted with such a general moderation of temper and freedom from asperity of language, combined with consistency of piety and principle, and such honest maintenance of the sound principles of the Church of Christ, as the publication which I have named; and so long as it shall continue to maintain its established character in these respects, I shall countenance and promote its circulation, and employ it as the organ of communication with the Diocese."

Many have viewed as a great evil, a practice to which Bishop De Lancey refers, but we do not recollect to have seen before the objections to it placed in so strong a light:

"In connection with the subject of new Church edifices, I cannot refrain from expressing the opinion that the practice which prevails both in this Diocese and elsewhere, of sending the clergyman of the parish to the city of New-York, and to other places, to make application for funds to aid such objects, highly important as they are, is fraught with no little injury to the character and efficiency of the ministry. The clergyman is taken away from his parish which suffers during his absence. He is subjected, in his promiscuous applications, to coldness and rebuffs, if not to contumely and insult. Unskilled in worldly matters, he trespasses on hours of business, to the irritation of those otherwise friendly to his appeals. If he succeed, it is by a pertinacity and tact which after all reflects no great credit on the simplicity, fidelity or dignity of the ministerial character. If repelled in his suit, he is tempted to forget, in the disappointed and

mortified feelings of the moment, the duty of Christian meekness, and to weaken the influence of the ministry by the betrayal of vexation and disappointment, inconsistent with his character.

For these and other reasons, it seems to me that such applications should rather be made by the Laity than by the Clergy. If the case be such as imperatively to require it, a judicious Layman would be likely to urge its claim upon his brother laymen with, to say the least, equal success . thus saving the absence of the clergyman, from his parochial duties at home, and shielding the ministerial character from the aspersion and obloquy cast upon it in consequence of such agencies. The proper sphere for the clergyman in appeals to the benevolent, is the pulpit. His appeals from that sacred place always come upon the hearers with the conviction that there he is in the line of unquestionable duty. It is not often that he can descend from it to the business of a personal solicitation, especially among strangers, without a loss of influence, if not of respect."

From the Oxford Tracts the Bishop does not apprehend any evil effects. He relies upon the clergy and laity to separate the wheat from the chaff, and to weigh them in the scale with the Bible and Prayer Book. If Churchmen would only take this course, the *drift* of these tracts we believe could not be mistaken. We should have no fears of their accepting tract No. 90, which "Romanist booksellers parade in their shop windows," as a standard comment upon the 39 articles. It is refreshing to find that Bishop De Lancey, like other of our bishops, does not regard these tracts as *tests of Churchmanship*. The Bishops of Connecticut and Georgia, if we recollect, have taken the same ground. "The Bible and Prayer Book." Let this be the watchword. It was the one under which Hobart fought and triumphed, upon the walls of that very Zion of the West, which his friend and companion now protects and adorns.

"The controversy respecting the Oxford Tracts has penetrated this diocese to but a very limited extent. I entertain no fears of any injurious effects to the Church amongst us from these writings. They are nowhere regarded as standard works, or tests of Churchmanship. The intelligence of the Clergy and Laity who read them will sift the wheat from the chaff, and while they take advantage of whatever in them tends to strengthen the walls of Zion, will repudiate whatever shall be found inconsistent with the Bible and the Prayer Book.

"The idea of dividing the Church by the controversy respecting these productions, thrown out by some persons of more excitability than wisdom, and so readily seized upon by "them who are without" as ominous of dissolution, I hold to be preposterous in the extreme.—Aside from imported excitements from abroad, and the precipitate and intemperate discussions of religious newspapers at home, the unity of the Church has hardly been ruffled. It is of too compact and firm a character, to be so easily broken. In my own judgment the Church in this country never presented a firmer front of opposition to the errors of the Romish faith, than at the present time: an opposition not the less decided because divested of the animosity and rancor of controversy, and founded on more accurate knowledge of the points at issue.

The most vociferous opponents are generally the most flexible. To represent the Church as verging to Romanism, from her calm and discriminating appeals to antiquity is not less absurd than to argue that the shout of applause with which the exertions of Father Matthew in the cause of Temperance in Ireland, have been hailed by the advocates of temperance on this side of the Atlantic, is evidence of a general rush of our temperance societies into the embraces of the papacy. It may be well also in this connection, to remark, that the device of a Romanist Bishop in Philadelphia, in addressing a letter to the prelates of our Church, on the subject of entering the Romish fold, is to be regarded as evidence of a folly, if he be sincere, or of a guile, if he be not sincere, alike impotent in the result, and unworthy of his own character."

W. R. K.

For the Church Record.

MR. EDITOR:

When penning the communication which appeared in a recent number of your truly conservative journal, I supposed the questions therein propounded, were sufficiently obvious for all practical purposes; and the communication in your last paper, from a "Country Clergyman," corroborates this supposition. In addressing my communication *to* the editor, I supposed the reverend gentleman if he saw fit, was abundantly able to give me, and others who feel a deep interest in the "above Institution," all information that was necessary to our satisfaction. It is true, the remarks appended to my queries, rather increased than allayed my fears; and I was about renewing my inquiries in another shape, when I observed in one of the papers, unequivocal indications of an ebullition of feeling, respecting one of the "supererogatory doings" I hinted at, which induces me to decline being for the present, as explicit as the "Country Clergyman" professes to wish me.

To be brief with your correspondent; I think there is quite as much sincerity in making my inquiries, as there is good sense in his axiom, that an accusation [though true?] "if interpreted as applying to the Seminary of the Church, is unworthy of a true-hearted member of her communion." Now, Mr. Editor, I am a plain-fashioned Churchman, and, in my simplicity, believe that even Seminaries may err, and that those who help to compose them, are as fallible men as they of the laity. Though this may not be the view of your correspondent, who I more than suspect is verging to Rome, via Oxford, allow me to say to him, that though a layman *only*, I feel I have at least as much right to object to any departure from old landmarks, as he or his friends have to erect new ones for us, and in this not be yielding to him or any one else, an iota in love and reverence for the "everlasting Catholic Church."

A COUNTRY LAYMAN.

For the Church Record.

MR. EDITOR:

It is often said that the perpetual repetition of the *same form of devotion* is fatal to all feeling; that the heart refuses to accompany forever the same words. Is this sentiment correct? Is genuine prayer so fastidious about mere language, that it can be gratified only by novelty? Do truly penitent and devout desires refuse to ascend to heaven till they can be furnished with a new and polished vehicle? Are truly pious thoughts and feelings to be allured to God only by the attractiveness of the conveyance? Such a supposition arises from an utter misconception of this sacred exercise. Prayer exacts nothing of language but that it be the most simple and appropriate; and where this is found it craves no novelty of diction; it is intent upon the thing sought, not upon the words through which it is sought. A form of prayer which best expresses the desires of a pious breast, can never cease to be the language of true devotion. Indeed, it will only become dearer, the longer it has been the channel of heavenly blessing. When Bishop Beveridge, one of the brightest lights that ever shone in the Christian Church, was laid upon his dying bed, he was visited by a familiar friend, who knelt by his side, and offered the prayer of a friend for his expiring brother. When he rose from his knees, his feeling and appropriate prayer received the cordial thanks of the venerable prelate, who immediately added, "now pray for me in the words of the Church; for there is no language in which my feelings find so ready an utterance." A strong current of pious desire is not to be allured into new and fanciful excursions—it prefers its old, wonted channel.

H. M. B.

The statement of our correspondent concerning Bishop Beveridge, forcibly reminds us of a similar incident in the life of the holy George Herbert. In his last illness, he requested a clerical brother to pray with him. He, assenting, asked Mr. Herbert "what prayers?" "O, sir, the prayers of my mother, the Church of England; no other prayers are equal to them," was the answer of the "country parson" of Bemerton.—*Ed.*

For the Church Record.

MR. EDITOR:

I have a request to make which I trust you will not deem impertinent, especially as it is made with a motive of good to others. It is to call attion, in your paper, to the Free Episcopal Churches of this city. I know there are many Church of England Protestants here, who never go to church from an idea that the pews are all private property —that strangers are looked upon as interlopers—and that there is no Episcopal place of worship in the city conducted on the transatlantic system. This would not be a matter of much import perhaps, were there any pews to let, but (at least in the "down town" churches) there are none; so that an Episcopalian who is not aware of the existence of a free church, feels as if he were compelled to perform all his devotions in his closet.

It may be said that it is easy to find out the free churches by asking; I know, however, that this is not the case, for people mix up the different denominations in their minds, and it is not a pleasant thing for a common sense Episcopalian to find himself in a non episcopal chapel, listening, perhaps to a discourse denouncing the pure Church of one's heart as cold, pompous, and anti-Christian.

New-York, Sept. 13. J. M. M.

TRACTARIANISM.—In our last paper, we gave several extracts as exhibiting the estimation in which the writings of the Oxford gentlemen are held by the Romanists. We this week give the preface to a book recently published by Dr. Kenrick, Romanist Bishop of Philadelphia, which shows very plainly, the light in which the Romanists view the Tractarian efforts; and without entering into the merits of the other points involved, we leave it to our readers to determine, whether the practical effects of these writings are not such as the Romanists say they believe them to be.

The following work owes its origin to the suggestion of a friend. In conversing familiarly on the very remarkable return of some prominent Oxford divines to Catholic truth on points hitherto most violently controverted, it was observed that the great principle of justification by faith only, which Luther justly regarded as the source and essence of his whole system, was openly abandoned, and the Catholic doctrine, as expounded by the Council of Trent, admitted with only some verbal distinctions and modifications, serving rather to veil the concession, than to qualify it. In these circumstances it was suggested that a candid and clear statement of Catholic faith on this important subject might be beneficial to many, whom the Oxford concessions had prepared for a more impartial examination of the question. The work of the Protestant Episcopal Bishop of Ohio subsequently came into the author's hands; on reading which he was startled by its exaggerated tone, and surprised at some mis-statements of principles and mis-quotations of authorities, into which this prelate had been betrayed. Had the works of St. Thomas of Aquin, or the decrees of the Council of Trent been in the hands of Bishop M'Ilvaine, when he wrote his treatise, he could not have mistaken their meaning and would not have misquoted them, as I shall show that he has done in some instances. To the same cause I feel bound to ascribe his mis-statements of Catholic doctrines. The vehemence of his language, and his unmitigated denunciations of our faith may be accounted for by the pain naturally felt at seeing his Oxford brethren give us so undisputed a triumph over the reformers in the vital principle of their revolt, which they brand with anathema, as a new gospel, contrary to the everlasting Gospel of Jesus. "We are bound, therefore," says Bishop M'Ilvaine, "with regard to their divinity, as they feel bound with regard to ours by that apostolic charge: 'Though an angel from heaven preach unto you any other gospel than that ye have received, let him be anathema.'"*

As if all were peace within, the Protestant Episcopal Bishop of New-Jersey not long since called on a Presbyterian minister to retract his assertion in regard to the Catholic tendencies of the Oxford school. No one not acquainted with the fact, could have suspected that his colleague in the West had already made and substantiated the charge in an elaborate treatise, and hurled anathema against the *old* Gospel. Bishop M'Ilvaine has, however, left the substance of the controversy almost untouched, and instead of answering the luminous arguments and authorities, both Scriptural and traditional, urged in the learned treatises of Dr Pusey and Mr. Newman, has limited himself to show that such were not the sentiments of the early divines of the English Establishment. The Virginia Protestant Episcopal Convention has since

branded the Oxford divinity as heresy; whilst it receives marked favor from the Protestant Episcopal Bishops of Maryland and New-Jersey, and others of their colleagues.

So grave is the controversy, that a respectable lay member of the Protestant Episcopal Church, Mr. Vanbrugh Livingston, has thought it his duty, in a work which displays great zeal with great temper, to warn the public against the errors of Bishop M'Ilvaine: "the weight," he observes, "and authority of Bishop M'Ilvaine's office render it still more necessary to caution the public against the errors of his theological system. We hold that it is the duty of laymen professing a membership with the same church, not to give way, 'no, not for an hour, to one who seemeth to be somewhat, even a pillar in the church,' whenever they conscientiously believe that a fundamental truth of their most holy and most Christian faith, is involved in the subject at issue."† With this internal and domestic controversy it is far from my wish to interfere; but as Bishop M'Ilvaine has taken occasion from it to assail and misrepresent our tenets, it is equally my privilege and duty to exhibit to the public a candid and correct statement and defence of them. It matters not to us whether the teaching of the Oxford divines be conformable to the Articles of the Church of England, or to the sentiments of the leading divines of the English Establishment. We judge not of revealed truth by such standards. The definitions of faith emanating from the assembly of Christian bishops, and confirmed by the successor of Peter, who is divinely privileged to confirm his brethren, are for us authentic declarations of what God has revealed. This work, then, is not designed as a vindication of the Oxford divines against the charges of Bishop M'Ilvaine: nor was it originally intended in any respect as a reply to his work, although the subsequent perusal of this production suggested so many modifications and references as may appear to give it that character.

I hoped against hope that the days of controversy were drawing to a close, when I perceived the extraordinary movement at Oxford, and the very significant insinuations of the famous tract No 90. "Religious changes, to be beneficial, should be the act of the whole body; they are worth little if they are the mere act of a majority." . . . "Our Church's strength would be irresistible, humanly speaking, were it but at unity with itself: if it remains divided, part against part, we shall see the energy which was meant to subdue the world preying upon itself, according to our Saviour's express assurance, that such a house 'cannot stand.'‡" I discovered in the writings of these divines, and of several divines of the Protestant Episcopal Church in this country, a yearning after Catholic unity, and a wearisomeness of the endless divisions, which, under the name of religion, disfigure and disgrace Christianity. The Essay of Bishop Smith on Christian Union, and the Appeal of Bishop Hopkin's to our Hierarchy were not among the most serious symptoms of that disposition; but a leading periodical of their communion proclaimed it in no measured terms: the name of Protestant was studiously set aside, and every effort used to familiarize themselves and others with the appellation of Catholic: the ancient faith on many points was defended covertly or openly: and their writers were seen closely pressing on the traces of those of Oxford. Thinking that there was reality in all these demonstrations, and that the day of mercy was at hand, when feuds and errors might be forgotten, in the embrace of Catholic unity, I ventured respectfully to urge the Episcopal prelates to realize what seemed to be a favorite object with some of their number. But I regret to have met with no corresponding feeling. Yet will I not despair. If by amicable conference nothing is to be hoped for, the candid exposition of Catholic truth, as acknowledged by eminent divines of the Anglican communion, may prepare the way for reconciliation. Many will awaken as from a lethargy, when they hear Mr. Newman proclaim the leading principle of the reformation to be a manifest absurdity: "It would seem," he says, "that Luther's doctrine, now so popular, that justifying faith is trust, comes first, justifies by itself, and then gives birth to all graces, is not tenable: such a faith cannot be, and if it could, would not justify."§

Of the Oxford divines I shall only say, that the homage which on this and many other points they have rendered to Catholic truth, makes it the more to be regretted that they have not given their unqualified assent to all the doctrines of faith, and lent their whole influence to the sacred cause of Catholic unity. Whether the strictures in which they occasionally indulge be the remains of former prejudices, or offerings made to the prejudices of their countrymen, it is evident that their obvious tendency is to destroy what the writers otherwise build up of the fabric of primitive Religion, and to afford pretexts for delaying the consummation of that union which every sincere friend to Christianity must desire. They have indeed awakened public attention to primitive faith and practice, and prepared the way for a general return to it; but if after having advanced to the portal of the temple, they hesitate to enter and adore in humility of faith, they deprive themselves of those blessings, which others may have been led by their teaching to embrace.

It is painful to perceive that those who in this country have re-echoed the Oxford principles seem to indulge in increased virulence against that venerable authority which Mr. Newman, in his celebrated Tract No. 90, proclaims "the head of the Catholic world," and in which he recognizes a primacy of Order. They seem to forget what the Tractarians declare they can never forget, that Rome was their mother, and that she reclaimed their ancestors from heathenism. How far they may succeed in satisfying their colleagues, it is unimportant to consider: but if they seriously seek Catholic unity, they should be sensible that the first step to it is the admission of "the centre of unity" which, in a qualified sense, Mr. Newman acknowledges the Roman Pontiff to be. Every plan of union among Protestants is a dream of fancy, as Mr. Hallam after Grotius admits, unless the authority of the Bishop of Rome be admitted. It is not then by gross invectives against the first Bishop of the Christian Church they can promote the cause of Christian truth, or charity, or prove their own claims to the confidence and respect of a Christian community.

PHILADELPHIA.
Feast of St. Bernard, 1841.

* Oxford divinity, p. 104.
† Remarks on Oxford Theology, by Vanbrugh Livingston. New-York, 1841, p. 81.
‡ Tract No. 90. Introduction.
§ Lectures, p. 239.

Correspondence of the Episcopal Recorder.

PROGRESS OF OXFORD THEOLOGY.

OXFORD, (Eng.,) July 26, 1841.

Rev. and Dear Brother,—In a letter from this place you will of course expect to hear something about the Oxford controversy, but except a few facts that may be new to you, I have but little to communicate, as the subject is quite as well understood in America as here. I have had every opportunity for acquiring information that I could desire, especially with the new school, and can only say, that all I have seen and heard, has gone to confirm, and in some respects more than confirm the representations made in the Recorder for the last three years. The practice of praying for the dead, and to the dead, I have heard stoutly defended. Of the alterations in the churches you have heard. Many are in error in supposing that it is the church in this city that is formed to the new pattern. This church, I presume, could not be altered by the Vicars. It is a new church at Littlemore, about three miles from Oxford, which is under the charge of Mr. Newman. Here the chancel is raised and extends entirely across the end of the church. Over the communion table is a large cross in plaster upon the wall in a dead arch—on either side of it, upon the altar, a large candle, and above, painted in the window, the Virgin Mary; this being the centre figure, above and below are the pictures of St. Michael and St. Nicholas. The pulpit and organ are placed opposite each other against the wall, upon the chancel platform, but without the rails. There are two small stands before the organ and pulpit. At one of these the minister read the psalms and lessons with his face toward the organ. In reading the exhortation, he turned his face to the congregation. In reading the creed, he turned his back to them, and so also in reading the prayers, kneeling with his face to the communion table without the rails. The service which I attended was on a week day; this may account for the smallness of the congregation, which consisted mostly of the children of a charity school. There are daily prayers in some of the churches here. I attended Mr. Newman's church on one occasion; there were fifteen or twenty persons present; the service was read in the new style, and so exceedingly fast, that my unaccustomed organs could not articulate with sufficient rapidity to follow in the reponses.

There are but few undergraduates here at this time, but I am informed that many of those who have adopted the new views are seen in public places with their heads depressed, book in hand, and apparently quite abstracted from all outward things. Their friends think it is devotion; others think it an affectation of monkery. I am sure I have no means of knowing. I heard the author of No. 90 preach from the text "and they shall turn away their ears from the truth and shall be turned unto fables." His doctrine was that learned and able men might forsake the truth and be turned unto error. He spoke of the great difficulty of discovering "religious truth," an expression often used but not explained. He stated strong objections without attempting to remove them, after the manner of the tracts; but concluded that if any would seek for religious truth earnestly, acting up to their light, etc., they would be led into a world of which they then knew nothing. The whole was perfectly unsatisfactory—evidently so to himself. It could not have been otherwise. There was no "glad tidings."

There are one or two other points to which your attention may not have been called. The tract writers were supposed to have strong objections to the use of ridicule in the treatment of sacred subjects. But it is known that while the tracts were serious, other publications conducted by the same writers, have employed gross ridicule, and even jesting, upon the most solemn topics. The last number of the British Critic will impress you with the truth of this, even to sadness (see the allusion to the Dairyman's Daughter, and Baxter's Call to the Unconverted). Again the reputation which the tract writers have had for piety, seems evidently on the decline here with many who thought favorably of them in this respect in the beginning. Formerly they were "judged" to be pious and holy men; now I think with the great majority of churchmen, they are not "judged" at all, on this head, which was probably always the better way to have treated those who, with irreproachable lives, rejected vital doctrines of the gospel.

As to the extent of the new doctrines, it is impossible to be accurate. I have heard the number of clergy favorable to them variously estimated from seven hundred to three thousand, the estimate being often governed, as it seems to me, by the wishes of the party estimating. The largest claim that I have heard made is that a majority of those ordained within the last six years are favorable to them. A Fellow of one of the colleges here who holds their opinions, told me that there was a decided majority against them in the University. All the Bishops are understood to be against them, some of them actively so. Others, it is thought, have in some instances not been consistent in their appointments. I am told that their situation at this time is peculiarly trying, and there are probably very few qualified to say what they ought to do. With regard to counter operations, you are aware of the protest against the new errors by the Archbishop of Dublin and Cashel, the Bishops of Exter, Lincoln, Chester, Chichester and Calcutta, the Dean of Salisbury, and Mr. Faber, and other men of distinction here too numerous to be mentioned. The Bishop of Winchester has refused to ordain Mr. Keble's curate, priest, after full examination, declaring his opinions to be such that he could not be a priest of the Church of England. Two of the professors at Oxford also have been dismissed for the same cause.

Many are bestirring themselves here to remedy the evil. Bishop McIlvaine's work has been republished, and will I doubt not, stand first among all the works which have as yet made their appearance. Some of his friends here wish that he could have seen No. 90. But I see not how it could have made any material change, for the work seems to have been written with as distinct a view of No. 90 as any one has now.

His book is considered to have this advantage; besides being more elaborate and thorough in discussion, it has seized upon that branch of the subject which is fundamental, and which will ever and necessarily comprehend all others. The subject is also so treated that the work will remain an invaluable theological treatise irrespective of the present controversy.

His charge on preaching Christ crucified, has

also been considered equally calculated for the present times.

One individual in London has sent a copy to each of the clergy—sixteen thousand. Two other editions have also been published this year. The late movement in the Church Missionary Society, it is likewise supposed, will have a powerful tendency to combine the best influences in the church practically against the inroads of error. The Bishop of London joined the society last week, and the Archbishop of Canterbury has probably done so before this.

I would call your attention to the editorial in the "Record" of this day respecting the late meeting of the society, and assure you that it is not in the least exaggerated. But while these things have been done, it is not to be concealed that there is a mighty influence to be counteracted. They have got possession of most of the now leading periodicals. Mr. Newman, it is said, keeps up an active correspondence with the more promising young men who have graduated here for the last ten years; and it is to be feared there is yet in the institution much of that spirit which so promply put down Whitefield and Wesley, for reviving the gospel in the church, and which for preaching from the text, "The Lord our righteousness" agreeably to its obvious meaning, excluded Mr. Romaine from that pulpit which is now peacefully occupied by the author of No. 90. And this is the spirit which in other times looked out complacently, from the windows of Baliol, upon the flames which drunk Latimer and Ridley's blood. If the gospel is the only safeguard against the natural depravity of every man's heart, none can count the cost of rejecting it.

This system, you will be surprised to hear, has charms for the *Methodist*, and even for the New-England Congregationalist, who has come to see it. Let none therefore boast, or undertake to say how far the floods of error shall prevail. Is it not to be feared that too much reliance has been placed upon an arm of flesh; that too many have contented themselves with proving the new opinions popish; and a still greater number with a mere expression of their indignant feelings? If this kind is what its opposers have declared it, it will not go out, but by prayer and fasting. It has been said that it is hard to hate all the opinions of a man without hating the man himself. But surely that divine charity is now greatly needed which, while it resists error with firmness, loves the person of the errorist with perfect love. Excuse the length of my letter. It is too long for such a theme, which I assure you is not congenial to my feelings at this time. I am very truly yours,

C. W. A.

From the Banner of the Cross.

CHURCHES OF ENGLAND AND AMERICA.

"The unity of the spirit in the bond of peace."

A few weeks ago we published the report of Bishop Doane's speech at the "Midsummer Examination of King's College School," London, and have since received a detailed account of the interesting exercises on the occasion of the annual distribution of prizes, on Thursday and Friday, the 1st and 2d of July. The Archbishop of Canterbury was in the chair, and the Bishops of London and of New-Jersey, and the Rev. Mr. Haight, of New-York, with other invited persons, were seated near him. The amphitheatre was filled with spectators. The following extracts from some of the addresses delivered will prove of most gratifying interest to American churchmen, and cannot fail to draw still closer the affectionate bonds which unite the two purest and most primitive branches of the one Catholic and Apostolic Church.

When the ceremonies of the first day were concluded, the Bishop of London proposed a vote of thanks to his Grace, the Archbishop, for his kindness and condescension in distributing the honorary premiums awarded to the students of the college; and in the course of his speech said:—

"There is another here whose presence gives to it unwonted interest and importance, the prelate of a sister Church, the Bishop of New-Jersey, (much cheering,) distinguished as a scholar and a divine, in this country as well as in his own; and most especially as the devoted friend and advocate of Christian education. I am sure that every one who hears me will rejoice with me that he is present; representing as it were a sister Church, (loud cheers,) and attesting by his participation in our ceremonies the common interest of churchmen every where in this most holy work. And I doubt not that while he rejoices with us in the blessings with which God has crowned our effort, he will bear with him to his own country the high encouragement which is thus offered to unwearied perseverance in the same good cause. Nothing can be more acceptable to the members of this Church, than the expression of such interest in her and in her institutions; and nothing can more effectually bind the two together than their sympathy in efforts of benevolence, (cheers.) We shall all unite in manifesting to our friend the sincere respect and affection which we entertain for him, and for the Church which he adorns; (loud and long applause,) and in fervent prayers that the intercourse which has commenced under auspices so favorable may be perpetual, (much cheering.)

The Bishop of New Jersey replied in substance thus: My Lord Archbishop, I should do violence to the best feelings of my nature, and falter in my purpose as a Christian man and as a Christian bishop, did I keep silent now. At the risk, therefore, of trespassing on the accustomed order of your meeting, and throwing on my friend the Bishop of London, who has taken me entirely by surprise, the fault, if there be any, of any breach of privilege I may commit, in standing up among you, stranger as I am, (loud cheering.) I must pour out from a full heart, touched to its deepest sources by his lordship's friendly notice of my presence, the tribute of my cordial thanks. I thank him for what he has so kindly said; and you I thank for making it your own by an expression of your sympathy so cordial and so gratifying, (cheers.) I spoke of myself just now as being a stranger. I correct myself. I am no stranger. I am at home, (much cheering.) You make me feel in every pulse of my full heart that I am at home, (loud cheers.) I have been permitted, in the good providence of God, to indulge the fondest day-dream of my childhood and my youth, in coming among you now. And as I have gone from place to place among your noble and time honored institutions, and seen the living and life-giving spirit that is every where at work, and gathered every where the cheering evidences that religion pure and undefiled is deepening her channels, and swelling her broad waves to gladden this, and compass every land, I have thanked God for England, (cheers,) and above all for England's ancient Church, (loud cheers,) and owned with deepest gratitude the debt for all that blesses most and most adorns my own dear land, to "the first foundation, under God, and the long continuance of nursing care and protection," extended to our infant Church by yours. Most especially do I rejoice that I am present here to-day. I could have witnessed no occasion that could come home more closely to my business and my bosom. We too are waking to the importance of this great work. Christian influences are taking among us their proper place in training the young mind and heart. I am one of a committee, and the chairman, appointed at our last General Convention, to report to that which meets on the sixth day of next October, a plan of education on Church principles, adapted to our country and its condition. I gather new confidence in the convictions of my whole life from what I have witnessed here to-day; and the narrative of it will impart new confidence to my beloved fellow-helpers at home, (cheers.) Earnestly do I pray God that his choicest blessing may rest on this and all your kindred institutions. Earnestly do I pray that he may warm the English blood that swells our hearts to kindred efforts in our land, (cheers.) Earnestly do I pray that from his time the only strife between the countries—rather, let me say, the common effort that shall stimulate our one great brotherhood of Christian freemen, to utmost labors and prevailing prayers—may be, to multiply with the most liberal hand fountains like this of "*useful*," because, CHRISTIAN "knowledge," (loud cheers.) I fear that I not only violate the order of your meeting, but trespass on your patience: (loud cries of "Go on!") yet, I must not take my seat without responding with a full and fervent heart to what the Bishop of London has said so justly and so well of that holy Catholic bond which makes the Church in England and the Church in America one Church in Christ. It was the weight of this consideration which impelled me to accept at once the invitation of my distinguished friend, the vicar of Leeds, pressed on me with characteristic earnestness, the very moment that the repeal of the late civil disabilities opened the way for such a proposition. It was this consideration which governed my brethren and friends at home in their entire and warm approval of my determination to respond to it. It was this consideration which animated the convention of my diocese, on the eve of my embarkation, to adopt the resolutions relative to my brief absence from among them, which I shall have the honor to lay before your Grace to-morrow; and which distinctly recognise the restoration of the ancient Catholic intercourse of Churches as the great end and motive of my coming, (much applause.) And it was under the influence of such considerations, I am sure your Grace will rejoice to know, that not a few, who are not of our communion, and who cannot therefore sympathize with us as churchmen, have yet strongly expressed to me their conviction that such an intercourse between the Churches must be of the happiest omen for the countries, (loud cheers.) Nothing, I am sure, can be more desirable for the best interests of both, nothing more hopeful for the advancement of that great and gracious era when the earth shall be filled with the knowledge of the Lord as the waters cover the sea; and one Holy Spirit pervading, purifying and blessing the one mystical body, there shall be but one fold, under that one Shepherd Jesus Christ our Lord, (cheers.)"

The resolution of thanks to the Chairman having been put by the Bishop of London, and unanimously carried, the venerable Metropolitan rose, and in his reply made the following pleasing allusion to the American bishop and the Church he represented:

"I heartily rejoice that this occasion has been honored by the presence of the prelate of a sister Church, distinguished here as at home for piety and learning, and actively engaged in the zealous furtherance of every good work, (loud cheers.) His presence with us is a grateful pledge of the community of Christian interest between the Churches; and the expression he has made of brotherly affection has been responded to by every heart, (much applause.) It is of the first importance that this holy bond be strengthened and drawn closer, (cheers.) We are but members of one body, of which Jesus Christ is head. We should be fellow-helpers in the gospel of our common Lord, striving together for the faith once delivered to the saints. And not to carry out the higher views which make this course our duty and our happiness, it is my sure conviction that the best pledge for that permanent peace between the nations which is on every account of such importance to us both is in the community of our Christian faith and the closeness of our ecclesiastical intercourse, (loud and long applause.)

THE INFLUENCE OF WEALTH.

It is a standard subject of discussion in debating clubs, whether wealth or talent exercise the most influence in the world; and as those institutions are generally composed of young men with salaries of two or three hundred dollars a year, the question is decided as a matter of course in favor of talent; as an opposite conclusion would lead to the inference that they did not exercise a greater influence than their employers. We, of course, would not be considered as appealing from the decision of these young gentlemen. Perhaps it is true that the direct influence of wealth is less than that of talent. It is said that if Columbus, Luther, Bacon, and Grotius had not lived, European society would be very different from what it is now. The same could not be affirmed of any four rich men that ever lived. Thomas Jefferson it is said ruled this country by his pen; no one will assert that he could have governed it by his gold. The direct influence of talent is undoubtedly greater than riches, but the indirect power which wealth exerts as a motive to action is, in this country at least, predominant. Many who would scorn to sell their opinions for money, would still vote for a law which tended to enrich themselves at the expense of others. Wealth being considered the one thing needful to a happy existence, every thing is sacrificed for its acquisition. In the race of life it is the goal which talent and dullness both aim to reach. Health, mental cultivation, peace of mind, and sometimes conscience are sacrificed to it. It is almost the only star shining in the sky of the worldling. Education, when considered as comprehending all those influences which operate upon the mind during its growth, is deeply penetrated by its spirit. Children learn from parental lips that it is the test of respectability, and should be sought for with that eagerness which shall make the other aims of life secondary. The love of it is not confined to traders, nor to men who have neither taste nor ability for nobler pursuits, but is shared by lawyers, physicians, authors, artists, patriots, and clergymen. No education, no transcendental philosophy, no religion appears to win the heart from its power. Society seems a great beehive; and the object of every one appears to be to make and lay up the most honey, either by labor, or by availing himself of the labor of others.

That wealth confers upon its possessor great advantages, no one but a madman or a stoic will deny. That it should be sought for with moderation is equally true. Those who have declaimed against it altogether, have either been fanatics or millionaires, those who were satisfied with destitution, or those who had become wearied with luxury. Wealth, honestly acquired, is, to a certain extent, a sign of the industry and intelligence of its possessor, and thus confers a degree of respectability which mere riches could not command. When, however, it is sought as an end and not as a means, and the energies of a good portion of the people are spent in its acquisition—when honesty is sacrificed for it, and the higher duties of life disregarded—when it stimulates to insane speculation, absorbs all the faculties, and gains a complete ascendency over the mind—then it can be considered as nothing less than a blighting curse. The glory of a country consists in the moral and intellectual force of its people, not in its gold, or merchandize, or houses and lands. When the lust of gain takes its seat in the heart of a great nation, and is pampered by the current modes of thought and current code of morals, the policy of that nation becomes at once corrupt, and the people degraded. Every thing then has its price. Politics become a game, and statesmen gamblers. National honor is liable at any time to be sacrificed for transient trading interests, or unjust war to be incurred, for the purpose of sustaining immoral commerce. The real life of a nation departs when it knows no God but Mammon. Against this ascendency of the acquisitive faculties every patriot should strive. The diffusion among the people of a taste for every thing which is sublime and disinterested in action, and beautiful in art, should be a greater duty than feeding the present appetite for gain, by opening new sources for its gratification. The warning lines of the poet should ever be remembered, in the swiftest march of a nation in outward prosperity:—

"Unhappy land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Boston Notion.

If we love our country, we must desire to see her great amidst the nations of the earth, safe amidst her greatness, and happy in her safety. And who needs to be informed, that wisdom and knowledge must be the stability of her times? Her greatness, her safety, and her happiness, all rest upon the moral character of her population. Whatever elevates this, exalts the nation. Next to the labors of an evangelical ministry, no plan that ever was devised has a greater tendency to improve the religious state of society, than the institution of Sunday schools.

They lessen the crimes which disturb its peace, and promote the moral excellence of the lower classes. 'Tis noble to feed the hungry, to clothe the naked, to heal the sick, and shelter the aged. The name of the philanthropist shines with a purer, brighter glory on the page of history than any other If then it be so exalted to do good to the body, how much greater the distinction to relieve the miseries, and establish the interests of the immortal spirit; to render our fellow-creatures happy in themselves, and a blessing to others; to fit them for the communion of heaven, after having taught them to be humble ornaments of society on earth! A time is fast arriving when it will be seen and felt that to have been instrumental in conferring spiritual good upon one soul of man, is a brighter and more lasting glory than the most solid achievements of philosophy, or the most splendid discoveries of science.

That day of righteous retribution, for which all other days were made, is hastening on. Time is drawing to a close; the world is sinking to dissolution, and all mankind converging to "the judgment seat of Christ, where every one shall receive the things done in the body, according to that he hath done, whether it be good or bad."—*James.*

TO SUBSCRIBERS.

☞ A few weeks since we made out the bills of those of our subscribers who, as yet, have not complied with the terms of subscription. Those who have received bills, will please remit the amount to the publisher. This can be done without expense to either party, through postmasters, who are authorized, by an order of the General Post Office, to remit subscriptions.

New subscribers can be furnished with the Record from the commencement.

☞ BOARD OF MISSIONS.—The Triennial Meeting of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New-York, on Thursday, the 7th of October next, at 5 o'clock, P. M.

P. VAN PELT, Secretary.

ST. THOMAS' HALL, FLUSHING, L. I.

F. L. HAWKS, D. D., RECTOR.

The next term at this Institution, will commence on the first of October ensuing, by which time all the arrangements will be completed, for the comfortable accommodation of the full number of pupils that will be received. As it is desirable that the duties of the establishment should be resumed at the appointed time, it is hoped that parents who wish to enter their children, will make an early application; and that those already belonging to the Institution will report themselves punctually on the 1st of October.

☞ The N. York Churchman, the Episcopal Recorder, the Banner of the Cross, the Southern Churchman, and Utica Gospel Messenger, are requested to give the above advertisement four insertions, and send their bills to this office.

Flushing, Sept. 1, 1841. 41.

FAMILY PRAYERS.—Just published and for sale by SWORDS, STANFORD & Co., 152 Broadway, a new and enlarged edition of the Rev. Dr Berrian's *Manual of Family and Private Prayers*. Price 50 cents.

ALSO—Thornton's *Family Prayers*, 6th edition. Price 75 cents.

Bishop Hobart's *Christian's Manual*, 6th edition. Price 50 cents.

ARCTURUS:

A JOURNAL OF BOOKS AND OPINION.—Arcturus will partake of the mixed character of a Review and a Magazine, less stately than the first on similar topics, with the variety of the second.

In the department of Criticism, it will be a Monthly Review, prompt and full in its notices of new Books: in its Miscellaneous character, it will be a Journal of Opinion, endeavoring to keep pace with the various social questions of the day.

A prominent portion of Arcturus will be occupied with a Work of Fiction, (Puffer Hopkins,) to be published in continuous chapters, and embrace, besides its narrative interest, various sketches and portraits of contemporary American life and manners. It will be illustrated by original designs and etchings, by the English artist, PHIZ, (H. K. Browne, Esq.)

The literary department will include a Retrospective Review of Old English Literature, not less adapted to the general scholar than the Antiquarian.

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The City Article will embrace in each number the discussion of some important question of general interest, of a social or political nature, bearing upon the welfare of the whole country without distinction of party.

The Theatre will also receive attention as an established ornament of civilized society.

With these details, its general spirit will be the advancement of just sentiments and good-humored manners. Its motto will be, 'SOUND OPINIONS IN A CHEERFUL FRAME;' its end, the cultivation of good literature, honest mirth, and truth.

Arcturus will be published simultaneously on the first of each month in the chief cities, on new type, and superfine paper, at the rate of $5 per annum, payable in advance.

Subscriptions will be received at Wiley & Putnam's, 161 Broadway, Bartlett & Welford's, 229 Broadway, and at the Publisher's office.

Communications relating to the Editorial Department, only, to be addressed to the Editors; all others to the Publisher. In each case postage should be paid.

BENJAMIN G. TREVETT, Publisher,
121 Fulton-street, New York.

APPRENTICES WANTED.—Two young lads, of about 15 years of age, are wanted as apprentices to the Printing Business. To those who can read and write, and bring good recommendations, liberal encouragement will be given. Apply by letter, or otherwise, to the publisher of this paper.

Flushing, L. I.